

ARTICLES AGREED UPON by the Arch-Bishops and Bishops of both *Prouinces*, and the whole CLERGIE.

*In the Convocation holden at LONDON,
in the yeere 1562.*

For the auoiding of diuersities of opinions,
and for the stablishing of Consent touching
true RELIGION.

Re-printed by His Majesties Commandement: with
His Royall Declaration prefixed
therewnto.



LONDON,

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most Excellent MAIESTIE: and by the Affignes
of JOHN BILL. Anno 1533.

ARTICLES

AGREEABLE

BY THE APPROBATION OF THE BISHOP

OF YORK, AND OF THE

CHURCH OF ENGLAND.

ARTICLES OF FAITH

APPROBATED BY THE

CHURCH OF ENGLAND, AND OF THE

CHURCH OF IRELAND, AND OF THE

CHURCH OF SCOTLAND.

APPROBATED BY THE CHURCH OF ENGLAND, AND OF THE

CHURCH OF IRELAND,

AND OF THE CHURCH OF SCOTLAND.

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1. I believe in one God, the Father of our Lord Jesus Christ, and in Jesus Christ his only Son, and in the Holy Ghost.

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HIS MAIESTIES DECLARATION.

Being by Gods ordinance, accor-
ding to Our iust Title, De-
fender of the Faith, and su-
preme Gouvernour of the
Church, within these Our Do-
minions, Wee hold it most agreeable to this
Our Kingly Office, and Our owne Religi-
ous zeale, to conserue and maintaine the
Church committed to Our charge in the uni-
tie of true Religion, and in the bond of
peace; and not to suffer unneceſſary Dispu-
tations

tations, altercations, or questions to bee
raysed, which may nourish faction both in
the Church and Common-wealth. Wee
haue therefore upon mature deliberati-
on, and with the aduice of so many of
Our Bishops as might conueniently bee cal-
led together, thought fitte to make this De-
claration following. That the Articles of
the Church of England (which haue been al-
lowed and authorized heretofore, and which
Our Clergie generally haue subscribed vnto)
doe containe the true doctrine of the Church
of England, agreeable to Gods word: which
Wee doe therefore ratifie and confirme, re-
quiring all Our louing Subiects to continue
in the uniforme profession thereof; and pro-
hibiting the least difference from the sayd
Articles, which to that end Wee commaund
to be new printed, and this Our declaration
to be published therewith.

That We are supreame Gouvernour of the
Church

Church of England: and that if any difference arise about the externall policie, concerning Injunctions, Canons, or other Constitutions whatsoever thereto belonging: the Clergie in their Convocation is to order and settle them, having first obtained leave under Our broad Seale so to doe: and Wee approving their sayd Ordinances and Constitutions, providing that none be made contrary to the Lawes and Customes of the Land.

That out of Our Princely care, that the Churchmen may doe the worke which is proper vnto them: the Bishops and Clergie, from time to time in Convocation, vpon their humble desire shall haue licence under Our broad Seale, to deliberate of, and to doe all such things, as being made plaine by them, & assented vnto by Vs, shall concerne the settled continuance of the doctrine & discipline of the Church of England now established:

from which We will not endure any varying,
or departing in the least degree.

¶ That for the present, though some differences haue beene ill raised, yet We take comfort in this, that all Clergie-men within Our Realme, haue alwayes most willingly subscribed to the Articles established, which is an argument to Us, that they all agree in the true vsuall and all meaning of the sayd Articles, and that even in those curious points in which the present differences lie, men of all sorts take the Articles of the Church of England to bee for them, which is an argument againe, that none of them intend any desertion of the Articles established.

¶ That therefore in these both curious and unhappy differences, which haue for so many hundred yeeres, in different times and places, exercised the Church of Christ: Wee will that all further curious search be layd aside, and these disputes fnde vp in Gods promises

misers, as they be generally set forth to vs, in
the holy Scriptures, and the generall mean-
ing of the Articles of the Church of Eng-
land according to them. And that no
man hereafter shall either print or preach,
to draw the Article aside any way, but shall
submit to it in the plaine and full meaning
thereof: And shall not put his owne sense or
Comment to bee the meaning of the Article,
but shal take it in the literall and Gramma-
ticall sense.

That if any publique Reader in either
Our Vniuersties, or any Head or Master
of a Colledge, or any other person respe-
ctively in either of them, shall affixe any new
sense to any Article, or shall publiquely reade,
determine, or hold any publique disputation,
or suffer any such to bee held either way, in
either the Vniuersties or Colledges respe-
ctively; or if any Diuine in the Vniuersties
shall preach or print any thing either way, o-

B

ther

ther then is already established in Convoca-
tion with Our Royal assent: he, or they the
offenders, shall bee lyable to Our displea-
sure; and the Churches censure in Our Com-
mission Ecclesiasticall, as well as any o-
ther: and Wee will see there shall
bee due execution vpon ~~them~~ them.

ARTICLES



ARTICLES OF RELIGION

I.

¶ Of Faith in the holy TRINITE.

There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisedome, and goodnesse, the Maker and preservour of all things both visible and invisible. And in unity of this Godhead there bee three persons, of one substance, power, and eternity; the Father, the Sonne, and holy Ghost.

2.

¶ Of the Word or Sonne of God, which was made very man.

The Sonne, which is the Word of the Father, begotten from everlasting of the Father, the very and eternall God of one substance with the Father, tooke mans nature in the wombe of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were ioyned together in one person,

Articles of Religion.

neither to be diuided, wherefore is one Christ, very God and very man who truely suffered, was crucified, dead, and buried, to reconcile his father to vs, and to be a sacrifice, not onely for originall guilt, but also for actuall sinnes of men.

10. Of the going downe of Christ into Hell.

AS Christ died for vs, and was buried: so also is it to be beleuued, that he went downe into hell.

11. Of the Resurrection of Christ.

Christ did truely rise againe from death, and took againe his body, with flesh, bones, and all things appertaining to the perfection of mans nature, wherewith he ascended into heauen, and shal keepe it, vntill he returne to iudge all men at the last day.

12. Of the holy Ghost.

The holy Ghost, proceeding from the father and the Sonne, is of one Substance, Maiestie and Glory, with the Father and the Sonne, very and eternall God.

13. Of the sufficiencie of the Holy Scriptures for salvation.

Holy Scripture containeth all things necessary to salvation: so that whatsoeuer is not read therein, nor may be prooued thereby, is not to bee required of any man, that it should be beleuued as

an Article of the faith, or been thought requisite; necessary to salvation. In the name of the holy Scripture, wee doe understand those Canonickall Bookes of the Old and New Testament, of whose authority was never any doubt in the Church.

¶ Of the names and number of the

Canonickall Bookes.

Genesis.	The 1. Booke of Chron.
Exodus.	The 2. Booke of Chron.
Leuiticus.	The 1. Booke of Eldras.
Numerius.	The 2. Booke of Eldras.
Deuteronomium.	The Booke of Hester.
Iosue.	The Booke of Iob.
Judges.	The Psalmes.
Ruth.	The Proverbes.
The 1. Booke of Samuel.	Ecclesiast. or Preacher.
The 2. Booke of Samuel.	Cantica, or songs of Solom.
The 1. Booke of Kings.	4. Prophets the greater.
The 2. Booke of Kings.	12. Prophets the lesse.

And the other Bookes (as Hierome saith) the Church doeth reade for example of life and instruction of maners: but yet doeth it not apply them to establish any doctrine; Such are these following.

The 3. Booke of Eldras.	Baruch the Prophet.
The 4. Booke of Eldras.	The song of the threc chil- dren.
The Booke of Tobias.	The Story of Susanna.
The Booke of Iudeth.	Of Bel and the Dragon.
The rest of the Booke of Hester.	The prayer of Manasses.
The Booke of Wisedome.	The 1. Booke of Maccabees.
Iesus the sonne of Sirach.	The 2. Booke of Maccabees.

All the Books of the New Testament, as they
are commonly receiued, we doe receive and account
them Canonical.

¶ Of the Old Testament.

The Old Testament is not contrary to the New,
for both in the Old and new Testament, euer-
lasting life is offered to mankinde by Christ, who is
the onely Mediator betweene God and man, being
both God and man. Wherefore they are not to bee
heard which sayne that the old fachers did looke
onely for transitory promises. Although the Law
givuen from God by Moses, as touching Ceremo-
nies and Rites, doe not bind Christian men, nor the
civill precepts thereof ought of necessity to bee recei-
ued in any Common wealth: yet notwithstanding,
no Christian man whatsoeuer, is free from the obe-
dience of the Commandements, which are called
Moral.

8.

¶ Of the three Creedes.

The three Creedes, Nicie Creede, Athanasius
Creede, and that which is commonly called the
Apostles Creede, ought throughly to be received and
believeued: for they may be prooued by most certaine
warrants of holy Scripture.

¶ Of original birth or sinnes.

Original sinne standeth not in the following of
Adam, (as the Pelagians doe vainely talke) but
it is the fault and corruption of the nature of every
man,

man, that naturally is engendred of the seede of Adam, whereby man is very farre gone from originall righteousness, and is of his owne nature inclined to euill, so that the flesh lusteth alwayes contrary to the spirit, and therefore in every person borne into this world, it deserueth Gods wrath and damnation. And this infection of nature doth remaine, yea, in them that are regenerated. Whereby the lust of the flesh, called in Greeke ~~πάθος σαρκός~~, which some doe expound the wisedome, some sensuallitie, some the affection, some the desire of the flesh, is not subject to the law of God. And althoough there is no condemnation for them that beleue and are baptizid, yet the Apostle doth confess, that concupisence and lust, hath of it selfe the nature of sinne.

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¶ Of free-will.

The condition of man after the fall of Adam, is such, that he cannot turne and prepare himselfe by his owne naturall strength and good workes to saith and calling vpon God: Wherefore we haue no power to doe good worbes pleasant and acceptable to God, without the grace of God by Christ preuening vs, that we may haue a good will, and working with vs, when we haue that good will.

ii.

¶ Of the Iustification of man.

WE are accounted righteous before God, onely for the merit of our Lord and Saviour Iesus Christ by faith, and not for our owne workes, or deservings, Wherefore, that we are iustified by
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faith

which mostly is a most wholesome doctrine, and very
full of comfort, as more largely is exprested in the
Diversity of Indulgencies, this Indulgence having
the signature of the English Parliament, that of Confe-
ssing grace in article 12, thus, &c. &c. &c. against
dissenting bodies. ¶ Of good works, which are the fruits of
A Ibeit that good works, which are the fruits of
faith, and follow after Justification, cannot
put away our sinnes, and endure the severity of
Gods judgement, yet are they pleasing and accep-
table to God in Christ, and do shew out necessa-
rily of a true and lively faith, in so much that by
them a lively faith may be as evidently known, as
a tree discerned by the fruit. ¶ v. 13. ¶ 13. ¶ 13.

¶ Of works before Justification.

V V Works done before the grace of Christ, and
the inspiration of his Spirit, are not plea-
sant to God, soasmuch as they spring not of faith
in Jesu Christ, neither doe they make men meet to
receiue grace, or (as the Schoole Authors say) de-
serue grace of congruicie: yea, rather so that they
are not done as God hath willed and commanded
them to be done, we doubt not but they haue the na-
ture of sinnes. ¶ v. 14. ¶ 14.

¶ Of works of Supererogation.

V Oluntary workes besides, ouer and aboue
Gods Commandements, which they call
workes of Supererogation, cannot be taughte with-
out arrogancie and impietie. For by them men
doe

doe declare that they doe not only render unto God
as much as they are bound to doe, but that they
doe more for his sake, then of bounden duty is re-
quired: Whereas Christ saith plainly, When yee
have done all that are commanded to you, say, We
are unprofitable servants.

15.

¶ Of Christ alone without sinne.

Christ in the trueth of our nature, was made like
vnto vs in all things (sinne onely except) from
which hee was clearely hold, both in his flesh, and
in his Spirit. Hee came to bee a Lambe without
spot, who by sacrifice of himselfe once made, shoulde
take away the sinnes of the world: and sinne (as
Saint Iohn saith) was not in him. But all wee
the rest, (although baptizid, and borne againe in
Christ) yet offend in many things, and if wee say
we haue no sinne, wee deceiue our selues, and the
trueth is not in vs.

16.

¶ Of sinne after Baptisme.

Not every deadly sinne willingly committed af-
ter Baptisme, is sinne against the holy Ghost,
and unpardonable. Wherefore, the graunt of excep-
tance is not to bee denied to such as fall into sinne
after Baptisme. After wee haue received the holy
Ghost, we may depart from grace given, and fall into
sinne, and by the grace of God (we may) arise a-
gaine, and amend our liues. And therefore, they are
to be condemned, which say they can no more sinne
as long as they liue heere, to deny the place of for-
giveness to such as truly repent.

¶ Of

¶ Of Predestination and
Election.

Predestination to life, is the everlasting purpose of God, whereby (before the foundations of the world were laid) hee hath constantly decreed by his counsell, secret to vs, to deliuer from curse and damnation, those whom he hath chosen in Christ out of mankinde, and to bring them by Christ to everlasting saluation, as vessels made to honour. Wherefore they which bee indued with so excellent a benefit of God, be called according to Gods purpose by his Spirit working in due season: they through grace obey the calling: they bee justified freely: they be made sonnes of God by adoption: they be made like the Image of his onely begotten Sonne Jesus Christ: they walke religiously in good workes, and at length by Gods mercy, they attaine to everlasting felicite.

As the godly consideration of predestination and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as keele in themselves the working of the Spirit of Christ, mortifying the workes of the flesh, and their earthly members, and drawing vp their minde to high and heauenly things, as well because it doeth greatly establish and confirme their faith of eternall saluation, to be enjoyed through Christ, as because it doeth fervently kindle their loue towards God: So, for curios and carnall persons, lacking the Spirit of Christ, to haue continually before their eyes the sentence of Gods predestination, is a most dangerous downefall, whereby the devill doeth

doeth thrust them either into desperation, or into
retchlesnesse of most uncleane living, no lesse perni-
cious then desperation.

Furthermore, wee must receive Gods promises,
in such wise as they be generally set forth to vs in
holy Scripture: and in our doings, that will of
God is to be followed, which wee haue expelly
declared vnto vs in the Word of God.

18.

**¶ Of obtaining eternall saluation, onely by the
Name of Christ.**

They also are to be had accursed, that presume to
say, that every man shall bee saued by the law
or sect which he professeth, so that he be diligent to
frame his life according to that law, and the lige
of nature. For holy Scripture doth set out vnto vs
onely the Name of Jesus Christ, whereby men must
be saued.

19.

¶ Of the Church

The visible Church of Christ, is a congregacion
of faithfull men, in the which the pure Word of
God is preached, and the Sacraments be duly ad-
ministered, according to Christs ordinance, in all those
things that of necessitie are requisite to the same.

As the Church of Hierusalem, Alexandria, and
Antioch haue erred: So also the Church of Rome
hath erred, not onely in their living and manner of
ceremonies, but also in matters of faith.

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¶ Of

¶ Of the authoritie of the Church.

The Church hath power to decree rules or Cere-
monies, and authority in controversies of faith: And yet it is not lawfull for the Church to ordaine
any thing that is contrary to Gods Word written,
neither may it so expound one place of Scripture,
that it bee repugnant to another. Wherefore al-
though the Church be a witness and a keeper of holy
writ: yet as it ought not to decree any thing against
the same, so besides the lawes, ought it not to enfor-
ce any thing to be believed for necessarie of saluation.

¶ Of the authority of general Councils.

General Councils may not bee gathered toge-
ther without the commandement and will of
Princes. And when they be gathered together (for-
asmuch as they be an assembly of men, whereof all
be not governed with the Spirit and Word of God)
they may erre, and sometime have erred, even in
things pertaining unto God. Wherefore things or-
dained by them as necessary to salvation, have not
then strength nor authority, unless it may be decla-
red that they be taken out of holy Scripture.

¶ Of Purgatories.

The Romane doctrine concerning Purgatory,
is the worshipping and invocation, as well
of Images, as of Angels, and the invocation of
Saints,

Saints, is a fōnd thing, hādly invented, and
grounded vpon no warranty of Scripture, but rather
repugnant to the Word of God.

23.

¶ Of ministering in the Congregation.

IT is not lawfull for any man to take vpon him
the office of publike preaching, or ministering the
Sacraments in the Congregation, before hee bee
lawfully called, and sent to execute the same. And
those wee ought to judge lawfully called and sent,
which bee chosen and called to this worke by men
who haue publike authoritie given vnto them in
the Congregation, to call and send Ministers into
the Lords vineyard.

24.

¶ Of speaking in the Congregation, in such a tongue
as the people understandeth.

IT is a thing plainly repugnant to the Word of
God, and the custome of the Primitive Church,
to haue publike prayer in the Church, or to minis-
ter the Sacraments in a tongue not understand-
ed of the people.

25.

¶ Of the Sacraments.

Sacraments ordained of Christ, bee not shādy
badges or tokenes of Christian mens profession;
but rather they be certaine fōrme witnessies and effe-
ctuall signes of grace and Gods good will towardus
us, by the which hee doeth worke invisibly in vs.

and doeth not onely quicken, but also strengthen
and confirme our faith in him.

There are two **Sacraments** ordained of Christ
our Lord in the **Gospel**, that is to say, **Baptisme**,
and the **Supper of the Lord**.

Those five commonly called **Sacraments**, that
is to say, **Confirmation**, **Penance**, **Orders**, **Ma-
trimonie**, and **extreame Unction**, are not to bee
counted for **Sacraments** of the **Gospel**, being such
as haue growen, partly of the corrupt following of
the **Apostles**, partly are states of life allowed in the
Scriptures: but yet haue not like nature of **Sa-
craments** with **Baptisme** and the **Lords Supper**,
for that they haue not aliy vissible signe or ceremony
ordained by **God**.

The **Sacraments** were not ordained of Christ to
be gazed vpon, or to be carried about, but that we
should duely vse them. And in such onely, as wox-
thily receue the same, they haue a wholsome ef-
fect or operation: But they that receue them vn-
worthily, purchase to themselues damnation, as
S. Paul saith.

26.

¶ Of the vnworthiness of the Ministers, which hinder
not the effect of the **Sacraments**.

Although in the vissible **Church** the euill bee ever
mingled with the good, and sometime the euill
haue chiefe authoritie in the ministratiōn of the
Word and **Sacraments**: yet so alsmuch as they doe
not the same in their owne name, but in **Christs**,
and doe minister by his commiſſiōn and authoritie,
we may vse their ministerie, both in hearing the
Word of God, and in the receyving of the **Sacra-
ments**,

ments. Neither is the effect of Christ's ordinance taken away by their wickednesse, nor the grace of God's gifts diminished from such, as by faith, and rightly doe receive the Sacraments ministered unto them, which be effectuall, because of Christ's institution and promise, although they be ministered by euill men.

Neuerthelesse, it appertaineth to the discipline of the Church, that enquiry be made of euill Ministers, and that they bee accused by those that haue knowledge of their offences: and finally being found guilty, by just judgement be deposed,

27

¶ Of Baptisme.

Baptisme is not onely a signe of profession; and marke of difference, whereby Christian men are discerned from others that bee not Christened: but it is also a signe of Regeneration or new birth, whereby, as by an instrument, they that receive Baptisme rightly, are grafted into the Church: the promises of the forgiuenesse of sinne, and of our adoption to be the sonnes of God, by the holy Ghost, are visibly signed and sealed: faith is confirmed: and grace increased by vertue of prayer unto God. The Baptisme of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

28

¶ Of the Lords Supper.

The Supper of the Lord is not onely a signe of the loue that Christians ought to haue among them-

themselves one to another: but rather it is a me-
teament of our redemption by Christs death. Inso-
much that so such as rightly, worthily, and with
faith receive the same, the bread which we breake,
is a partaking of the Body of Christ: and likewise
the Cup of blessing is a partaking of the Blood of
Christ.

Transubstantiation (or the change of the sub-
stance of Bread and Wine) in the Supper of the
Lord, cannot be pronounced by holy Writ: but it is re-
pugnant to the plaine words of Scripture, over-
throweth the nature of a Sacrement, and hath gi-
uen occasion to many superstitions.

The Body of Christ is given, taken, and eaten
in the Supper onely after an heauenly and spiri-
tuall manner. And the meane whereby the Body
of Christ is received and eaten in the Supper, is
both.

The Sacrement of the Lords Supper was not
by Christes ordinance reserved, carried about, listed
up, or worshipped.

29.

¶ Of the wicked which eat not the Body of Christ
in the use of the Lords Supper.

The wicked, and such as be hold of a lively faith,
although they doe tamely and willily press
with their teeth (as S. Augustine saith) the Sacra-
ment of the body and blood of Christ: yet in no wise
are they partakers of Christ, but rather to their
condemnation doe eat and drinke the signe or Sa-
crament of so great a thing.

¶ O

The Cup of the Lord is nowe bee denied to the
Lay-people. soz bee the parts of the Lord
Sacrament, by Christis ordinance and commande-
ment ought to bee ministred to all Christian men
alike.

31.

¶ Of the one oblation of Christ finished at the cross, and given to the world, nothing is left but the remembrance of it, which is the offering of Christ intermade, is that intent.

The offering of Christ once made, is that present redemption, propitiation, and satisfaction for all the sinnes of the whole world, both original and actuall; and there is none other satisfaction for sinne, but that alone. Wherefore the Musteries of Masses, in the which it was commonly said, that the Priests did offer Christ for the quiche and the dead, to have remission of paine original, were blasphemous fables, and dangerous heresies.

32.

Of the marriage of Prechters. ¶
Bishops, Priests, and Deacons, are not command-
ed by God's Law, either to holde the estate of
single life, or to absteine from marriage: Therefore
it is lawfull also for them, as for all other Christian
men to marry at their owne discretion, as they
shall judge the same to serue better to godlinessse.

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¶ Of excommunicate persons, how they
shall be treated. **T**hat person which by open denunciation of the
Church, is rightly cut off from the body of the
D Church

Church, and excommunicated, ought to bee taken
of the whole multitude of the faithfull as an Heath-
en and Publicane, until he be openly reconciled
by penance, and received into the Church by a
Judge that hath authority thereto.

¶ Of the Traditions of the Church.

IT is not necessary that Traditions and Ceremo-
nies be in all places one, or utterly like, for at all
times they haue beeene divers; and may bee changed
according to the diversitie of Countreys, times, and
mens maners, so that nothing bee ordained against
Gods word, as hosoever through his private judgements,
willingly and purposelie doth openly breake
the Traditions and Ceremonies of the Church;
which bee not repugnant to the Word of God, and
be ordained and approued by common authoritie,
ought to be rebuked openly, (that other may hear
to doe the like) as he that offendeth against the com-
mon Order of the Church, and hurteth the authori-
tie of the Magistrate, and woundeth the conscienc-
es of the weake brethren.

Every particuler or nationall Church, hath au-
thoritie to ordaine, change, and abolish Ceremonies
or Rites of the Church, ordained only by mans au-
thoritie, so that all things be done to edifying.

35.

¶ Of Homilies.

The second Booke of Homilies, the severall titles
whereof wee haue sygned vnder this Article,
doth containe a godly and wholsome Doctrine,
and

and necessarie for these times, as doeth the former booke of Homilies, which were set forth in the time of Edward the sixt: and therefore we judge them to be read in Churches by the Ministers diligently and distinctly, that they may be understanded of the people.

¶ Of the names of the Homilies.

- 1 **O**f the right vse of the Church.
- 2 Against perill of Idolatry.
- 3 Of repairing and keeping cleane of **Churches**.
- 4 Of good Workes, firt of Fasting.
- 5 Against gluttony and drunckenesse.
- 6 Against excesse of apparel.
- 7 Of Prayer.
- 8 Of the place and time of Prayer.
- 9 That common Prayers and Sacraments ought to bee ministred in a knowne tongue.
- 10 Of the reverent estimation of Gods Word.
- 11 Of almes doing.
- 12 Of the Natiuity of Christ.
- 13 Of the Passion of Christ.
- 14 Of the resurrection of Christ.
- 15 Of the worthy receyting of the **Sacrament of the Body** and blood of Christ.
- 16 Of the gifts of the holy Ghost.
- 17 For the Rogation dayes.
- 18 Of the state of **Matrimonie**.
- 19 Of Repentance.
- 20 Against idlenesse.
- 21 Against Rebellion.

CHURCH OF ENGLAND.

36.

¶ Of consecration of Bishops and Ministers.

The Booke of Consecration of Archbishops, and
Bishops, and ordering of Priests and Deacons,
lately set foorth in the time of Edward the sixth, and
confirmed at the same time by authoritie of Parli-
ament, doth containe all things necessary to such
Consecration and ordering: neither hath it any
thing, that of it selfe is superfluous and vngodly.
And therefore, whosoever are consecrated or ordered
according to the Rites of that Booke, since the se-
cond yeare of the afore-named King Edward, vnto
this time, or hereafter shall be consecrated or or-
dered according to the same Rites, we decree all such
to be rightly, orderly, and lawfully consecrated and
ordered.

¶ Of the Civil Magistrates.

The Queenes Majestie hath the chiefe power
in this Realme of England, and other her Do-
minions, vnto whom the chiefe government of all
affaires of this Realme, whether they be Ecclesiasti-
call or Civil, in all causes doth appertaine, and is
not, nor ought to be subject to any forreine Juris-
diction.

Where wee attribute to the Queenes Majestie
the chiefe government, by whiche titles we under-
stand the mindes of some slanderous tolles to bee
offended: wee give not to our Princes the in-
trusting, either of Gods word, or of the Sacraments,
the which thing the Injunctions also lately set
foorth

Articles of Religion.

soorth by Elizabeth our Queene doe most plaine ly
testifie: but that ouely prerogative which wee see to
haue beene givene alwayes to all godly Princes in
holy Scriptures by God himselfe, that is, that they
should rule all estates and degrees committed to
their charge by God, whether they be Ecclesiasticall
or Temporall, and restraine with the Ciuill sword
the subborne and euill doers.

The Bishop of Rome hath no Jurisdiction in this
Realme of England.

The Lawes of the Realme may punish Christi-
anmen with death, for heynous and grieuous of-
fences.

Tis lawfull for Christian men, at the Comman-
dement of the Magistrate, to weare weapons, and
serue in the warres.

38.

¶ Of Christian mens goods, which are
not common.

The Riches and goods of Christians are not
common, as touching the right title and posses-
sion of the same, as certaine Anabaptists doe falsely
boast. Notwithstanding, every man ought of such
things as he posseth, liberally to give almes to
the poore, according to his ability.

39.

¶ Of a Christian mans oath.

AS we confess that vaine and rash swearing is
forbidden Christian men by our Lord Jesus
Christ, and James his Apostle: So we judge that
Christian Religion doth not prohibite, but that a

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man

man may sweare when the Magistrate requireth,
in a cause of fauour and charitie, so it be done according
to the Prophets teaching, in justice, judgement, and trueth.

¶ The Ratification.

His Booke of Articles before rehearsed, is againe approoued, and allowed to be holden and exec-
uted within the Realme, by the assent and con-
sent of our Souereigne Lady ELIZABETH by
the grace of God of England, France and Ireland Queene,
Defender of the Faith, &c. Which Articles were delibe-
rately read, and confirmed againe by the subscription of
the hand of the Arch-bishop, and Bishops of the vpper
House, and by the subscription of the whole Clergie in
the neather House in their Conuocation, in the yeere of
our Lord 1571.

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FINIS.